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MISSIONARY LINK

FOR THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 5. *JANUARY, 1873.* No. 7.

The exigencies of our mission work have led to two important movements within the last few months. One of these has resulted in the organization of a "Child's Hospital" in Calcutta, to be superintended by one of our medical missionaries. As this institution is the first of its kind in that Eastern city, and meets a want universally deplored, its foundation has been a subject of congratulation in the public prints. The movement for China is one for which we cannot plead more earnestly than Miss Douw has done, in the letter we publish at this time. We only ask the warm sympathies of our readers; and we are sure their hearts, touched by Divine Love, will add all the gifts we need.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts of Letters from Miss Brittan.

CHANGE IN FEELING.

Yesterday I visited, with Miss Hatchell, two houses in which she teaches. In the first there is a mother and two young daughters learning. Louisa Raphael is the native teacher in this

house, and she has advanced her pupils greatly. One woman is improving in English, and can read in the Third English Reader, and explain it well; she also tries very hard to speak in English. When this woman first began to learn, she opposed most bitterly every religious book that was introduced; but finding she could not be taught unless she received them, she relented very suddenly. Now she reads regularly in the Bible, and her two daughters in "Bath's Bible Stories."

The lesson that she read to Miss Hatchell was the parable of the Ten Talents, and, by her answers, she understood it well. After the lesson I showed them a picture of a chrysalis, a caterpillar, and a butterfly, and I talked to them of the immortality of the soul, and of the home in heaven prepared for those who love Jesus.

FRUITS OF LABOR.

In the next house I went to, Pooshpie is the native teacher. This is only a new house; the pupils have not been learning very long, but they are improving. Here there are three young Bos. Miss Hatchell said, the first time she went there to teach, she found one of the Bos, about thirteen years of age, could read quite well. Miss Hatchell began to ask them some questions, and the youngest answered readily. To one question she answered, "God is very kind." Miss Hatchell asked, "How does God show His kindness to us?" "He sent His Son Jesus Christ to die for us to save our souls," she answered. Miss Hatchell—"Where have you been taught?" She said that when she was a little girl she went to school at R., and a lady taught her all those things, but she could not remember her name. Now this must have been one of our schools, as none but ourselves have ever had a girls' school there. So we see the seed is not entirely lost, and we may hope that much of it may yet spring up and bear fruit.

A GREAT PRIVILEGE.

Yesterday I went with Mrs. Bagley to the houses where she instructs. In these, Eliza, the sister of Louisa Raphael, teaches. Eliza has been for some years teaching a school belonging to the Scotch Mission at a small station about thirty miles distant, but

her husband, now getting work in Calcutta, she has moved here. She is a good teacher, and understands English as well as her sister Louisa, and I hope she will be as much loved by her pupils. One of the houses I went to with Mrs. Bagley is one of Eliza's. Here two little girls are learning, the one about eleven, the other nine years of age. The mother was formerly a pupil of mine, and one of my brightest scholars. It was really a pleasure to teach her, she improved so fast. She is a perfect lady, one of nature's own gentlewomen. She is always dressed beautifully, for I think the dress of the Bengali ladies, when clean, is a most becoming dress. She is exceedingly intelligent, but I am sorry to say her children do not improve as fast as she did. They are very slow and lazy; still, they are getting on, and they understand and remember a great deal of Scripture History. Here both the mother and children go into the Babu's room to learn, which is a very pleasant one, and is adorned with a good many specimens of her work. For instance, there are two handsome worked chairs, two cushions, and two pictures framed. Her husband is very proud of his wife and of these things.

In the next house was a dear little Bo learning, who reads Bengali very well, and is improving in English. She and her mother listened so attentively to all the instruction, and to the Bible lessons particularly, it was quite a pleasure to teach them. Who can say where the seed will take root, often in the most unpromising soil.

ATTENTIVE LISTENERS.

Yesterday again I went with Miss Ghose, to visit some of her pupils. Among them our teacher, Mary, instructs, and she is very faithful, gentle and kind, and all her pupils love her. I think she is truly conscientious. Her pupils say of her, "She is best good person," which is their highest form of praise. The first house we went to, there is only one dear little girl learning; a bright, pretty little thing, but her mother listens as attentively as she does, to all the instruction. Although she does not learn to read, she gains in that way as much information as the child, and remembers and answers the questions on Bible subjects.

In the other house we went to, the woman who is learning is

very pleasant. Her sister is a Christian, and consequently they will not let this Bo have any intercourse with her. The sister's husband, as well as herself, has made a profession of Christ, but before she left the Zenana with her husband, she had taught this one a great deal, and I believe the dear woman is not far from the Kingdom of God. She is a bright creature, and listens with attention to all that is said. She reads English well, and studies the Fifth English Reader. We have now twelve Zenana women, whom we have taught ourselves, and who are now trying to impart to others what they have received. We can only hope and pray for them that the Holy Spirit may apply the Word with power to their heart. Paul may plant or Apollos water, but God alone can give the increase.

A NEW MOVEMENT.

A great want has been felt for a long time in Calcutta, namely, a "Child's Hospital." There is not even a children's ward; all the hospitals are full to overflowing, and children have to be crowded in anywhere, and learn more evil in a week than can be rooted out in a year. After long and prayerful consideration, we have determined, if possible, to start a Child's Hospital, of which Miss Seelye, M.D., is to have charge. Every one to whom we have spoken about the project, thinks it is most excellent, and we meet with much encouragement on every hand.

The *Indian News* thus mentions it:

"The efforts which are at present being made to establish a proper Children's Hospital in this city, and which have already resulted in the selection of a suitable building for the purpose, appear to us to be deserving of warm support from the public, on whose attention we have much pleasure in pressing the claims of this excellent catholic scheme. The wants of our little folks are peculiarly their own, and no one can be surprised to learn that both medical men and clergymen, who have had large experience in visiting hospitals, concur in the opinion that the ordinary appointments of adult hospitals are utterly inadequate to meet the requirements of sick children. Apart, moreover, from the peculiar physical needs of children, their moral character is necessarily exposed to danger, in wards that are promiscuously filled

with all classes of adult patients; and it has been well remarked that 'a week's residence in a general hospital is time enough to undo in a child all the good that may have been instilled in a year's zealous training.' The need of an institution of the kind which has just been commenced is so obvious, that we may well wonder that it has not been started before; and now that one has been begun, under a management which is, in itself, an ample guarantee of success, we are sure that the public will not fail to give it all the support which it deserves. All that is at present wanted is a monthly income of Rs. 300; and there ought to be little difficulty in guaranteeing that amount to Miss Brittan, the Secretary of the American Zenana Mission, who will also receive donations. The catholic character of the institution, which is intended for all classes of children, makes it possible for natives to co-operate with Europeans in establishing it."

From *The Friend of India* we quote a few sentences;

"A children's hospital has been opened at 68 Dhurrumtollah street, under the auspices of the American Zenana Mission. Thanks to the energy and public spirit of American ladies, an experiment which is being tried is fitted to reduce the evils arising to children from residence in a hospital to a *minimum*. Miss Brittan's well-known vigor of character and administrative power give, we may almost say, a pledge of the success of the scheme; and the influence of the attending physician, Miss Seelye, M. D., the first lady-physician we have had in Calcutta, would seem peculiarly fitted to render the institution all that parents or guardians could wish for their children. Dr. D. B. Smith and Dr. W. J. Palmer have kindly given their services as consulting physicians; and, we are sure, there is not one of the medical men of Calcutta who will not heartily render countenance and help to the Children's Hospital.

"This is a private enterprise, though undertaken for the public good, and it will therefore be dependent on the liberality of the community. We feel confident that the needful support will be given. We trust that Miss Brittan and Miss Seelye will not be disappointed in their expectation of general and hearty support. We are sure we only need to hint to many of our

readers that children's tops, clothes, and comforts of various kinds for the sick, are needed in a children's hospital, and will be thankfully received at 68 Dhurrumtollah."

Extracts of Letters from Miss Dorkin.

CURIOUS CUSTOM.

One day in the week I go to a place which is about twelve miles from Calcutta. The view on the sides of the road to R—— is delightful. In some places you look on large tracts of green fields; in other places you see trees growing in wild confusion and luxuriance, groups of native huts made of bamboo, making everything around look so picturesque. A few yards from the huts there is a brick house, which is plastered and whitewashed. In this house I always see a great many flowers and three large shells. The last time we stopped there I was curious to know what more was inside of that house, so I went up to the place. A woman from one of the huts came up to me and prevented my going in, as it is their poojah-house, or, house of worship. I asked her what those shells were for; she told me that the people living in that place were beggars by caste, and whoever went out begging, took a shell with them. I asked her what was the use of taking shells; she answered, "Oh! of great use, because they are blessed by our gods, and whatever house we go to, they never refuse us a'ms." I cannot describe the sadness of my heart at such mistaken devotion. I only hope and pray that these poor heathen people may soon learn to know and love the only true and living God.

WORK IN VILLAGES.

I also teach in a village called B——, where I have a school of seventeen children, varying in ages from four to ten, and of all castes. The larger girls learn grammar, reading and catechism, write, do sums, and work pretty well. The first thing I do is to make the children sit in order and in classes. Then I hear the little ones their alphabet, and the older girls come to me with their lessons, which, if well repeated, I reward with a pic-

ture. After all their lessons, I look at the work, and then they stand up and sing a few hymns, after which they kneel down and repeat the Lord's prayer.

After school I go into a house where ten women assemble for instruction. They are all well advanced in their studies. I like one of my pupils very much, whose name is K——. She is always the first to greet me, and the first to bring her books and say her lessons. After their lessons, they read a chapter from the "Line upon Line," and I ask them questions on it, and explain what they do not understand, and they encourage me very much by remembering all I tell them. After their work, we end with a prayer. In another village, called T——, I have thirteen women and two children. They learn in the same way as the first school, but they are not so far advanced in their studies. I have a girl in the school about fourteen years old, who is very quiet and gentle, and always learns her lessons well. A month ago her parents wished her to stop learning, as they were afraid she would become a Christian. I am happy to say her husband would not permit this, but said she must learn, or else he would take her away to Calcutta. The last time I went to see her husband, he asked me if I thought his wife would ever learn to converse in English. He also had a great desire for her to dress as we do, and asked me to persuade her to wear shoes and stockings. He said that, thanks to missionaries, the poor women were being civilized; and added, education will lead them to Christianity. He told me that he does not keep any of the poojahs, because he does not believe in them. I firmly think, although he is not a professed Christian, he is one in heart.

A PECULIAR FEAST.

Among the poojahs that have taken place lately, one is the sixth day after the full moon, in the month of May. On that day all the mothers-in-law invite their sons-in-law to their houses and celebrate the day with a great feast, according to their circumstances. They worship the goddess Shostee, who preserves infants from danger. This Shostee Poojah generally takes place in a meadow where there is an avenue. Among the trees in the

avenue, under the shade of one, which is the largest, the goddess Shostee is worshipped, on which occasion the women of all classes assemble together. The younger make a salaam to the elder ones. The fruits and sweets which they take with them are distributed, and they put a large garland of flowers round the tree. No man of any caste is allowed to go there except the priest. When they return home, each one takes a flower which was put around the tree, and with that flower first bless their son-in-law, then sons and daughters. This is a grand poojah among the women, kept up for the welfare of their sons-in-law.

Another poojah is called Dashaherea, or birthday of the river Ganges. There is a fictitious story about the river Ganges. In the golden era, they think that the Ganges lived in the lock of hair of the destroyer of the world. The day in which the Ganges came out of one of the peaks of the Himalayas, is called the birthday of Ganges. Consequently they worship the river, and throw their offerings into it.

SYMBOLS OF JUGGERNAUT.

Another poojah is for Juggernaut at the time when the "Ruth," which means a *car*, is taken from their own house to a different place for eight days, after which they bring it back again with great pomp and grandeur. This poojah was first begun by a king of Arissa, who was a Buddhist and did not believe in Hindooism. He wanted to destroy the caste distinction; but that desire he did not express publicly, but, in a cunning way, founded the temple of the god—Juggernaut. Juggernaut has no limbs, but only a face and shoulders. His face is, indeed, very ugly; being the shape of a half-moon, which expresses some deistical emblem. I asked one of my pupils why Juggernaut had no hands or legs. She said, "If my god had all his limbs, then he would be like unto us; there must be some distinction between us." He made a large bar of gold, in which he put the image of Juggernauth (the name, Juggernauth, means the *master of the world*). This king told his subjects: "He who will come to see god Juggernauth in the place called (Pooree), must

make no distinction of caste; the highest must eat with the lowest; and if anybody dislikes doing so, god Juggernaut will curse them, and they will go to hell when they die. They who make no distinction, thinking others as brothers and sisters, and eating the rice of each other, and touching the rake with which the car is covered together—after their death, that car will help in carrying them to Heaven." God grant that idolatry may soon fall, and that these poor heathen may know the living and true God.

Extracts of Letters from Miss Ghose.

LONGING FOR TRUTH.

A new pupil I have been teaching for three or four months, can read English very well and understands a great deal. She commenced learning with some lady about two or three years ago, and has kept up the practice with her husband. I have lately begun to make her talk English to me. She understands almost every thing I say, but can not express herself properly in answers, and the fear of making mistakes has kept her from trying before. Her husband has told her to learn fast, as he might take her to England some day; so she is trying harder now. But she is most fond of her Bible, and very anxious to learn all she can, about the Saviour's love. She has a sister, a Christian, whom she used to visit very frequently, and who had taught her a number of verses and also a great deal about the Bible. Her husband is a doctor and calls himself a Hindu; but, in reality, believes in no kind of religion. It is her earnest prayer that God would open his heart, that he might believe in the truths of the Bible and they both might become Christians. His relations have put a stop to her visiting her sister. They are trying to have her daughter (a little girl ten years old) married, and they are afraid if she visits Christian people they will not succeed. She finds this a great trial. Since I have spoken to her of the power of prayer, she has told me she prays every day that she might learn more and more of the Bible.

AN ATTENTIVE LISTENER.

Lately, I have been to see a widow, who wanted to become a

Christian. She seemed pleased to see me, and brought her books to read. Among them was "Line upon Line," which belonged to one of the Babus, the contents of which she knew pretty well. She then commenced to talk about what Christians ought to be, when I told her that a profession of Christianity would not end her troubles, but help her to bear them submissively. All the time I was teaching, her sister-in-law sat by, paying great attention to what I was saying, and seemed afraid to move lest she should lose one word. When I was going away, I told her to pray to God for the guidance of His Holy Spirit, which she promised to do, and asked me to send her some religious books—also one with prayers. Afterwards, I heard she was living with her two brothers-in-law, who were thinking of separating and living by themselves, as they could not agree, and neither of them wanted to be burdened with her. They did not treat her very well either. One of my scholars is consumptive, and can only learn to work, but I read and explain the Bible to her. She is a very good woman, and has an uncle, who is a missionary, belonging to the Church of England. He visits these relations of his, and very often gives this niece religious books, which she never returns without reading. I asked her, one day, if she believed all that she read in the Bible was true. She said yes; but could not quite understand why Jesus became man and gave his life, since He gained nothing by it. I read her some verses showing why He did so; and, if He had not done so in His great love for us, we should have had no means of salvation,—and talked to her a long time about it, after which she said she was beginning to understand. I told her always to ask me anything she had doubts about and wished to know, and I would, with God's help, try and explain to her.

Mrs. Woodrow, wife of the Inspector of Schools, went with me Monday and Tuesday to examine the scholars. She intends going to all of our houses to see what each one knows, as her husband cannot go into the Zenanas and girls' schools.

EXAMINATION BY HINDOOS.

During the poojah holidays, about twelve Babus examined one of my schools in R———. They were so pleased with the

children that they gave them prizes. The very best scholar, who learns by herself, as she is much farther advanced than any of the others, and who is the teacher's niece, received a silver ornamented hair-pin and two books; the best in the first class received a silver pin and one book; the rest had pins, small looking-glasses, little boxes and glass bracelets; and the very little ones had toys. All received something. Some of the women received gifts; for, although they were not examined by the Babus, yet the teacher gave their names and told them what each knew; according to which, the things were given them all. All were delighted with what they received; and the first thing, as they saw me, they began telling me all about it. These Babus and a native Government inspector seem to take a great interest in this school. They very often go to examine it, and last year also, they gave twenty of these silver pins among the best scholars. The teacher is not a little proud of her school; and, after every examination, she perseveres with double energy to advance the children.

Extract of Letter from Miss Seelye, M. D.

[Communicated by the Philadelphia Branch].

MEDICAL VISIT.

I have a patient who is a very bright, affectionate little thing. Her husband, unfortunately, is much given to strong drink, and sometimes annoys me greatly in consequence. One day, he wrote me a note to say I need not come any more, he had employed a native physician; and then, before two hours were passed, he called to say it was all a mistake, and he did not know how the letter ever came to be written. He hoped I certainly would come that very day. The next day on going, I found the reception-room occupied by some Babus and their sons; for this man's father was a great physician, and, I think, he practiced himself. There was, immediately, a great commotion and display of attention on our arrival. The servant was hurried off to put on his turban and a little additional clothing. The gentlemen were informed that this was the lady-doctor under whose hands his wife had already much improved; and then they were requested

to leave the room, which they did with low bows and looks that mingled much of curiosity and respect. In the centre of the room, a large white cloth was spread for guests to sit upon, but, for us, were brought chairs. The window-shutters were quickly closed, and the bearer by this time returned in proper clothing and was set to pulling the punkah most vigorously. The husband seated himself opposite us in a chair, and we waited for the wife. This little woman delights to wear a new chuddah of a different material at each visit, and, as she wears stockings and slippers, she finds it takes her some time to array herself before she is presentable. The little maid was despatched for her several times; and the husband, becoming impatient, started up in his seat every few moments and ordered the bearer to pull the punkah more vigorously, till the poor fellow's eyes twinkled with the knowledge that it could not go any harder if he did his best. We endeavored to engage the Babu in conversation, and, in about twenty minutes, the Bo came cautiously down, and, with the chuddah drawn half over her face, stood peering and smiling at us from an adjoining room. It is a great concession here to allow the women to come into the apartments for men. They have no such comfortable rooms of their own, and this is carefully guarded that no stranger may enter or glance in while she is here. Her husband's voice and command did not bring her in; but, when I put out my hand and spoke with an encouraging smile, she came readily into the room. A dear little Bo she is! and, if you saw her, she would say, "It gives me much happiness to see you."

NEW MEDICAL EFFORTS.

We are just starting a children's hospital. Any one who has had experience in hospitals, will feel most decidedly the ruinous effects of mingling children and grown people in the same ward. In this land, where morals are so loose and the minds of the young are so easily corrupted, one cannot be too careful of the influences by which they are surrounded. We desire the hospital to be free to those needing its benefits, but those who are able to pay will be charged a small sum. We have rented a

building just opposite our "Home" in the same street, and hope to open it soon. It will accommodate thirty children—leaving a room on the ground-floor in which I shall try to have a little dispensary in the mornings. There have been several notices of the hospital in the different papers, and all very pleasant. Very opportunely last week, some person from the country wrote to the editor of one of the leading journals advising the starting of such a building and urging its need. The next day Miss Brittan replied, making known our project, and so the subject was brought before the public.

The hospital consists of two floors; the lower one containing ten beds for native children, and the upper one fifteen beds for Europeans and Eurasians. There is one very large ward and three small ones on each floor, with a large hall in front and a little portico at the back.

PUNCTILIOUS RECEPTION.

Two weeks ago, I was called to visit a patient, who is a member of one of the wealthiest families, and lives in an immensely large house. On going to the house, we had to walk for some distance down a long alley, which was named after the family we were seeking. From the front of the house, which extended along a little street, at the end of the alley, many eyes were watching our approach. It was the side of the house used by men, and its members were lounging about in easy luxuriance. Servants met us, and conducted us through an archway to a large inner court, that looked as though the surrounding building must be a palace, so great was the size. Up to the second floor we were conducted, and there, into one of a series of apartments, where several Babus were congregated, we were ushered. The Babus all rose to welcome us, and, one coming forward and putting out his hand, made known that he was the husband of the patient. Chairs were brought for my attendant and myself, and then the Babu drew forth a written statement as to the condition of his wife's health, so far as he knew, and read it aloud. Upon a request to see the patient, a procession formed to conduct us to the women's apartments, which were upon the other side of the house. For a little distance, we passed along an inner portico, and then we turned

off into a series of passages, so narrow, crooked, dark, and unlike anything I had ever seen before, that I could easily fancy I was in some dungeon, or the secret passages of some old castle. A man went before us with a lantern, although it was bright daylight outside. At first, we seemed to be passing the kitchens; for, through the doorways of dark rooms, we caught glimpses of dusky figures bending over glowing coals, and various odors mixing with the atmosphere did not invite us to linger. Then came a gradual ascent, with frequent warnings from the attendants to be careful of our heads; so, stooping, we felt our way along. The room into which we were shown was very clean and tidy, and furnished as well as those of the women ever are. Many very pretty Bos were gathered there; and, in the doorways, peeping out between one another's heads, were the children and servants. Their curiosity never tires, and they have so little variety, that a slight change in the course of their daily routine is a cause of much excitement.

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ALLAHABAD.

Extracts of Letters from Miss Wilson.

CHANGES BY DEATH.

In visiting one of my houses I missed a little baby, and found he had gone to a better home after a few hours' illness. Another, too, had a narrow escape from death, by falling from an upper window on a stone pavement below, but escaped with a broken forehead. It is wonderful that any of the children live to grow up, with the many disadvantages they have to contend with. Many of the poorer people live only in houses made of mud. The long-continued rain soaks the whole wall; and, if a very heavy rain comes, often the whole thing tumbles down together.

NEEDS IN TEACHING.

I have a number of pupils who are studying English, and I often wish for some of our simple "First" and "Second Readers" and some spelling-books. If some school would send me old ones when they adopt new books, it would be a blessing. The books used in the schools here have many words that stand

for abstract ideas and are very difficult to put in the native tongue, and do not answer for the conversational style at all. It is not at all surprising that the men are so stiff in expressing themselves; though many of those who are in constant intercourse with the English residents speak very nicely. I have a school for little Bengali girls, in the house of the woman who made the address to Lady Muir, that I sent to you. The number is still small—only thirteen on the roll—but there has been a good deal of sickness to prevent their coming; and, as is too often the case, frequent changing of the parents from one station to another on the railway, where many of the Babus are employed in the offices, as they are obliged to go where the Company sends them. But there is one comforting thought that they must carry the lessons with them, and so the truth will be spread abroad.

ORIGIN OF CASTE.

I have been a good deal interested in a book about India that I have just been reading. One of the ideas that was quite new to me was, that the different castes were virtually of different races, and that the Brahmins were of some foreign race that came in as conquerors; and, in order to keep their children from intermarrying, they originated the idea that they were twice born, or, in other words, the sons of the gods. They always, in speaking of their lower-caste neighbors, called them the black people and themselves the white people; and there is a very marked difference in their features and general appearance, which I had always attributed to the difference in their mode of life, and the seclusion of the women of the higher castes.

EFFECTS OF RELIGIOUS TRAINING.

I have just come in from one of my houses, where a poor woman told me that she was fasting, as she was a widow, and that it would be a great disgrace if she did not keep that fast; and, though she was working, she could not even taste water till the sun had gone down. While another was reading the scene in Gethsemane, she expressed surprise that Jesus, who had so much power and was God's own Son, should have so much sorrow;

and, while I was explaining to her that it was our sins that gave Him all that grief, tears came into her eyes as she exclaimed, "How very kind of Him!" She has a number of books, but loves her Bible best of all. I asked her if she studied her lessons every day. She said "yes" at first; and then corrected herself and said: "No; since you told me that the Sabbath was God's day, and that we must not work, I do not study or do any work that day." I told her that, as the Bible was God's letter to us, it was right to read that, and to try and remember what we read in it, and then told her of our Sunday-schools at home, and the churches in all Christian countries.

In the next house, the lesson contained the answer of Jesus to the Pharisees, when they asked Him if it was lawful to give tribute to Cæsar. She very quickly understood that, having the face of the king stamped on the coin was one of the prerogatives of rulers, and the using it was a tacit acknowledgment of his authority, as all the coins here in common use have the face of Victoria, the Queen, on them. Oh, that she and many others may have the image of the Lord impressed on their hearts and lives! When, day after day, we see so very little difference in the poor women, very little of either opposition or interest, one sometimes questions if there will come any good of all the efforts that are being made. Oh, pray that, even in our day, there may be an hundred fold, that we may rejoice together!

Extracts of Letters from Miss Seward, M. D.

INTRODUCTION TO A MAHOMMEDAN FAMILY.

This morning we paid a visit to the family of our Moonshi. Although he has been teaching foreigners for over thirty years, most of them Missionaries, we were the first his family had seen. The house was mean and small, but the old man's welcome could not have been more dignified and courteous, had he been proffering the hospitalities of some stately mansion, instead of his mud-walled hovel. We found his wife and sister and her daughters waiting to receive us. They were in gala costume, somewhat like that of ladies in Egypt, and quite dif-

ferent from that worn by the Hindu ladies. Among their ornaments nose-rings were conspicuous, one an immense hoop, another small and harp-shaped—both with pearls and precious stones studded over them. They could all read; the wife read extracts of poetry, then took up a Hindustani Testament, and read a part of my lesson for the day, her husband correcting her without a book when she miscalled some proper name. How strange it seemed to hear those sentences in such a place and read by one who was living in such utter ignorance of all that book had done for her own sex; and how great the contrast between her life and ours! The Koran, from which she also read, made her a prisoner in this rude hut, while the Bible had brought us from our own far home to hers. They asked us to take a glass of sherbet, and seeing a poor, sick-looking child among them, I asked them to let me see him. This won the mother's heart, and she told me all about his sickness. As we were leaving, the wife asked us if we would come again, and on my asking if she would not return our visit, she laughed, and said that if she should do so, her friends and neighbors would all laugh at her and forsake her.

SEVERE SICKNESS.

One week ago to-day, I attended a case of dangerous sickness. It was a little Bo, the niece of one of the native judges, a wealthy and influential high-caste family. The Bo was a slight delicate child of fifteen years, had been married three, and had lost a child some eighteen months before. This patient was very ill, and imperative was the need for all possible hygienic aid. When I stopped for an instant to think what first to do, I felt utterly helpless. The contrast between this small, illy-ventilated room and a sick chamber at home, came with painful force upon me; but there was no time for such reflections, prompt action was demanded. The mother improved rapidly, but the baby continued in a high fever. I procured from the hospital a Madrassi woman who had some knowledge of such cases, to act as nurse, and take the place of the stolid, ignorant old Dai I found there. At night, when I came to think over it all, the consequences that might ensue, not only to my own work, but to that of the Mission, should any ill

come to mother or child, I could not sleep. It was a great step for them to call me, entirely against old established rules. I had managed the whole after my own judgment, not paying any attention to their customs; this they had requested me to do, saying, "we'll put it entirely in your hands."

The Babu was an educated man, his wife a very intelligent woman, but the Babu's mother was one of the most bigoted of old women. Miss Wilson had often spoken of having heard her voice in some distant part of the Zenana, but had never seen her until one morning when we had gone there together. As we were leaving, there seemed to be quite a commotion in the inner court, and the Bo called out that "the Babu's mother was coming." When I turned, there she stood close by me; curiosity had conquered. I said, "Will she shake hands?" she must have understood partly from the gesture, for she at once put out her hand. The expression of intense surprise on the faces of the different members of the family was very amusing. After we were in the street, Miss Wilson laughed and said, "Oh, what a bathing time she must have had, after all that." The next morning I found her watching for me on the verandah.

But before the little Bo's sickness she left my presence; there was too great an innovation on sacred and time-honored customs. For three days the baby's fever continued, then gave way, and since then mother and baby have been very well. He is the only boy in the family, and will doubtless inherit much of the old grandmother's great wealth. Had any ill come to him or the mother, it would all have been laid to my charge, and our influence in the family would have been greatly weakened. The trial would not have ended there, for neighbors and friends would have known and have shared in the prejudice. It is this constant feeling that, in the success of my own work, depends much of our success as a Mission, that causes so great an amount of care and anxiety.

CHINA—Peking.

Extract of a Letter from Miss Douw.

Although Miss Douw is in this country, as she returned at her own expense to secure the purchase of a permanent 'Home' for our Mission, we give her reasons for the great necessity of prosecuting with vigor our work in China.

PITIABLE CONDITION OF WOMEN.

Why should we go on with our work in China? Because the women need us. Because they have no help at home. It is a well-known fact, too old almost to repeat, that women are so little esteemed, that many female children are destroyed at birth. A missionary told me of one family where seven children out of eight were put to death; the one saved being a boy. In some districts where several girls are born, it is quite common to allow only one or two to live. The girls are seldom named, but are called simply 'little girl,' or number one, two, or three. I have never heard of a Chinese female school, and it is a rare thing for a woman to read.

Marriages take place at an early age, usually from fourteen to eighteen, and the whole arrangement is made by the parents without regard to the likes or dislikes of the young couple. The wife is subject, not only to her husband, but also to her mother-in-law, with whom she usually lives; and both use the whip at will to enforce obedience. The lives of the young women are thus often rendered so unbearable that suicide is resorted to as a lesser evil.

The time of the women is spent in smoking, gambling, embroidering, visiting and gossiping. No 'life work' stirs the depths of the soul, no thought of the future cries "Excelsior!" the stagnant waters cover themselves with slime and filth; and opium eaters, pale and haggard, delude themselves with dreams of peace, till pain and torment awake them too late to the hopelessness of their condition—a true picture of the world without God, and the sad awakening at the last day.

POWER OF WOMEN.

An experienced missionary from England has said, "Idolatry and superstition are kept in China mainly through the influence of women. The mothers teach their children at home and in the temples, various acts of worship, and so the system is perpetuated from age to age. Were the women only converted, we believe idolatry would soon cease out of the land."

An American Missionary, after nearly thirty years' work in India, says: "The conversion of *one woman*, is worth that of two men, in its relations to the progress of the gospel in India. The man often fails to bring his household under Christian teaching, and his character suffers from home influence. The wife is almost sure to induce her husband and family to listen to the truth."

SAD INDIFFERENCE.

China has ten times the population of the United States, and 33,000 are going down daily to the grave with no knowledge of the Saviour! Do you not hear the death-cry? No! no death-cry! They are too far gone for that; already insensible, the cry of alarm does not bring the rescuer. Is their condition then less pitiful, and shall we longer stand and see men perishing, with so little effort to save?

Let me here copy an anecdote which will serve as a parable, while it also illustrates the heartlessness of heathenism. The writer, a missionary in the south of China, was journeying from Shanghai to Yung-kiangfu. "On the afternoon of the second day its walls loomed in sight, and I spoke of going ashore to preach the gospel. In the same boat was a Chinaman as passenger, who had been in England, and who when there went by the name of Peter. He had heard the Gospel, but had not experienced its saving power. I had been speaking to him on the previous evening about his soul's salvation, and he had been moved to tears. I was pleased, therefore, when he asked to be allowed to accompany me to hear me preach. Our boat drew nearer the walls of the city, and I went into the cabin to prepare for going ashore. I was suddenly startled by a splash and cry. I sprang out of my cabin and looked around—every one was at his post but

poor Peter. The tide was rapidly running out, but a strong wind was carrying us over it. The low shrubless shore afforded no landmark that we could notice to indicate the exact spot where he fell into the water. I instantly let down the sail and leaped overboard, trying to find him. Unsuccessfully I looked around in agonizing suspense, and saw close to me a fishing-boat with a peculiar drag net furnished with hooks, which I knew would bring him up. 'Come,' I cried, as hope sprang up in my mind, 'Come, and drag over this spot directly, for a man is drowning here.' 'Veh, bin'—it's not convenient—was the cold and unfeeling reply. 'Don't talk of convenience,' I cried in an agony; 'a man is drowning.' 'We are busy fishing, and cannot come,' was the reply. 'Never mind your fishing,' I cried; "I will give you more money than many days' fishing will bring you, if you come at once.' 'How much money will you give us?' 'Don't stand talking now; come, or you will be too late. I'll give you five dollars.' 'We won't come for that; we'll drag for twenty dollars.' 'I have not so much; do come quickly, I'll give you all the money I have.' 'How much is that?' 'I don't know exactly; about fourteen dollars.' At last they came, and in less than one minute brought up the body of poor Peter. They were most indignant and clamorous because the payment of their exorbitant demand was delayed, while attempts were being made at resuscitation. But all in vain! Life was extinct."

URGENCY OF THE WORK.

Souls are perishing! precious souls, and we profess to know their value. The call has come to us, "Save this people." And shall we say, it is not convenient or dwell on the expense? Have we been saved and now refuse to point other dying souls to the only way of life? What would have been our condition without the missionary? "Freely ye have received, freely give." Some do not believe in foreign missions. They forget, alas! their own indebtedness, and that God has sent his people into all the world. "But there is enough to do at home." True, too true. But where is the man that cannot hear the Gospel if he will? How many have never heard the Saviour's name and the story of the cross?

Not so in China. Many,—millions—never have heard of God. And though scores reject the Saviour when they do hear of him, yet on rare occasions the missionary finds some soul content with nothing which it has known, ready to embrace the truth when offered.

But let us turn to the Bible and catch the spirit of its teach ings. As the Ten Commandments of the Old Testament are divided into two tables—our duty first to God, then to man—so the Lord's Prayer, in the New, is divided into similar parts; we are taught to pray for God and his works, and then for ourselves. Do our prayers and our actions correspond? Do our lives pray, and do we seek first the Kingdom of God and His righteousness. If so, let us find encouragement by remembering that "the Word of God endureth forever," and he has said "Ask of me the heathen for thine inheritance," "The desert shall blossom as the rose," "Your labor shall not be in vain in the Lord," etc. It is not then the part of faith to sit down with folded hands and weeping eyes, fearful and discouraged because she sees not the promised results; but rather, let her say, with the centurion, "Speak the word only, and thy servant shall be healed." The Lord *hath* spoken. Let us then go on our way rejoicing, "rejoicing always in the Lord."

Now faith is the substance of things *hoped for*, the evidence of things *not seen*."

Extracts of Letters from Miss North.

LIFE IN PEKING.

Our home is entirely surrounded by a wall of mud brick, nine or ten feet high, so we are quite shut up to ourselves, and cannot see into the street or into our neighbors' yard, as at home. We become used to this and prefer it where there is nothing pleasant to be seen outside. The buildings are all on one floor, so we almost forget how it seems to run up and down stairs. They are all built of burnt mud brick, which is better material than what is used for the houses of the poor. These are of unburnt brick, laid with "untempered mortar;" so they are quickly saturated by the heavy

rains. Each summer, after the heavy rains, many such houses may be seen falling down all over the city, and the consequence is great suffering among the poor for want of shelter. But even the walls of our better houses get wet through, to the paper inside, and it takes many weeks to dry. The buildings surround two courts. The front one is laid with large square bricks, and has several little flower beds. We have the pomegranate, which is a bright red flower like a rose. We have now in bloom, morning glories, four o'clocks, and geraniums.

The most noisy of our birds are the crows and rooks, who favor us with their cawing summer and winter. Doves and pigeons abound, many of them with whistles on their tails, tied so as to make a loud noise when they fly. The sound often reminds us of the whistle of the steam-engine at home. Each of our houses have a verandah in front, against which, in summer time, are hung huge coarse mats to keep the rooms cool. They are rolled up at night and left down in the morning. The front side of our rooms, except three or four feet next the floor, are made of open wood-work, mostly covered over with a single thickness of thin paper. This serves entirely for windows with the poor people, but our houses have some glass. The poor are often glad to get broken pieces of glass, which they fasten in the paper, and so in cold weather they can see out a little. Our rooms are papered above as well as at the sides. The paper above is pasted on to a light frame-work of reeds. We very often hear the falling of bits of mud from the roof above, as there is a layer under the tiles; and if the roof leaks, the paper often breaks through, and there is a small avalanche of mud as well as of water.

Some one asks if we have washermen as they have in India. Both sexes do this kind of work, though, perhaps, there are more men than women. They use a kind of soda, but no soap; so, with hard water and constant dust, you can easily imagine that all our white clothes soon become grey. Milk is, as at home in the cities, poor and watered. A man carries it about to his customers in glass bottles, altogether, in a bag over his shoulders, so it is no wonder that he occasionally

breaks his bottles. But this does not lead him to devise better means of conveyance ; a Chinaman must go in the beaten track, and this is much against them intellectually and spiritually.

Lately there was an eclipse of the sun. We heard a very confused noise. My teacher told me the sun was supposed to be in great danger, and the people wished to show sympathy and respect to him as a deity, by trying to drive away the " heavenly dog " who wished to devour him. Even at the Imperial palace it was thought needful to make their share of noise, and during the eclipse the Imperial officers were on the observatory, of which I told you before, performing acts of worship and obeisance. Dr. Martyn, who presides at the Imperial College, told us that the Emperor's chief men went to inquire of him about the causes of the eclipse, confessing their ignorance. The women were ready to hear it explained, and I doubt not there was many a simple lesson in astronomy given about that time. I had then a family of four women coming to me every few days to learn to read. They seemed in earnest and came several times, and partly learned to sing a hymn, but for several weeks I have not seen them. Sickness in the family and the distance they had to come in the heat of summer seemed to discourage them. In talking of the eclipse and the causes of day and night, they asked us if we had the same sun and moon at home as here. I hope that the little they have heard of the Gospel will not be in vain at last.

MISSION SCHOOL.

The girls in our little school have learned nicely, and are improving. At one time, when one of our little girls went home to visit, her aunt was so pleased with her habit of asking a blessing at meals and her daily devotions, that she requested that she herself might be taught a prayer to say. The woman of whom I told you that I hoped she was a Christian, seems sincere and consistent, but has not yet been baptized. She has nearly finished reading the New Testament. My teacher's wife continues to come to our Sabbath Service, and reads a little each time, and is an attentive listener, but does not seem to feel the need of a Saviour. While we diligently wait for the

harvest, let us beware that Christ's words do not apply to us where He says "Ye ask and receive not, because ye ask amiss."

MEETING FOR PRAYER AND PRAISE.

I have just been holding our weekly prayer-meeting, which sometimes four women attend, but to-night there were only Chang-ma and Phœbe. The first, our servant-woman, whom we trust is a Christian, and the latter, our little baptised teacher. Chang-ma's mother is staying here now, and we are glad to have her in the way of instruction. To night she prayed very feelingly for her, so did Phœbe. Chennina has lately moved into Mr. Burdon's compound. Her husband is to be bookseller in the new book-shop now building. She has been long under Mrs. Schereschewsky's teaching, and Mr. Collins' preaching, and is a member of the church. I am very glad to have her attend our Sunday and weekly meetings.

A dear little girl, of good family, whom I have often met at Mrs. G's., and whom I tried to get as a scholar, came to the meeting to-day with her sister, and I was informed we might have her.

But I must tell you of a meeting I held this afternoon. I have been long hoping that I might, this fall, begin some sort of a woman's meeting, somewhat on Mrs. Schereschewsky's plan, having cakes and tea at the close. I have talked with two or three as to the wisdom of using *bait* in any way, and they agree with me that we cannot expect the heathen to come to us at first for the Gospel's sake. They may receive a great deal of good, although they come with the wrong motive.

Mrs. Schereschewsky proposed my having a reading class, which most of her women would attend. This struck me favorably, and with Mrs. Starr's consent, I appointed the first one last week, Friday. About a dozen came to the first meeting, and to-day there were fifteen readers, besides two babies. Most of them are those who attend Mrs. S.'s meetings on Wednesday, and four or five are from this neighborhood. I take a single verse of a hymn, and drill them on it over and over again, showing them the characters in the book, until they get familiar with

the verse. We study a little primer in rhyme, which conveys the simplest and most important truths of the Bible, for nearly an hour, Changma and Phoebe both helping teach, which I think they enjoy. After this, I read a short passage in the New Testament, explaining it; then have a prayer. They are here about two hours in all. I am very hopeful that they will persevere, and that good will be done. Quite small girls are willing to learn.

11th, Friday evening. To-day had the third reading class. About twenty came, also our new little girl. She seems very bright and happy, although lame.

JAPAN—Yokohama.

Extract of a Letter from Mrs. Pruyn.

REMOVAL TO A NEW HOME.

October, 1872. We have just removed to the "Home" we hope to purchase. The house we first occupied, although pleasant in many respects, proved, as time went on, to be poorly arranged for our special purpose. In the rear are two vacant lots which have a beautiful situation on the "Bluff." We have decided here to build a neat little school-house, which is now in process of erection.

BENEFIT OF THE "HOME."

The only objection to the location is, that it may not be possible for many foreigners to attend our prayer-meetings; the Japanese will not regard the distance. Yet it was most encouraging and delightful last Sabbath evening, notwithstanding it was a heavy rain-storm, to have an attendance of about twenty, at one of the most precious meetings I have ever known. It was the first time we have occupied our parlor, and it was to us a most delightful evidence that our dear Lord accepted the dedication of this dwelling to His service, and came to us, as an assurance that He would not permit the change to do any harm to His cause.

I would it were possible for some of those who labor to sustain this "Home" to know how much these meetings are prized here. It is a great comfort to us, while feeling, as we cannot fail to do, so keenly our separation from all the precious privileges and associations of our own homes, to know that God is making this "Home" a spiritual blessing to so many. Another thing has been most gratifying to us. Our new servants come most readily to our morning prayers in Japanese, while the old ones at our former Home avail themselves of every opportunity to be present at this service. God certainly gives us most precious encouragement in our intercourse with the natives. Especially might any one covet and rejoice in Mrs. Pierson's experience, as she sees one after another of those who come daily for instruction waking up to the desire for the blessedness of the gospel. Our little children are improving very much, and are so good and loving, they have gained a warm place in our hearts.

PLANS AND HOPES.

When our new school-house is completed I am very anxious to have a sewing department, for I do not doubt it will prove quite as attractive here as in India. The five Roman Catholic Sisters are entrenching themselves strongly, and are attracting great attention by their beautiful display of fancy work. Our faith is somewhat tried by the support and encouragement this false and baneful system is receiving, and by the apparent success of its agents. Yet our hope is in the God of Heaven, and we do not fear that He will suffer our feet to be moved while we are striving to know and do His will. Oh! what we could do for our dear Lord's cause in this land with an overflowing treasury. As I feel, day by day, the pressure of the condition of woman in this land; as I see on every side open doors where we might have free access to them; as I realize the possible good that might be accomplished with large means at command, I confess I have to pray for the spirit of charity towards those who have the power to give and yet selfishly withhold them.

Extract of a Letter from Miss Crosby.

MISSIONARY CONVENTION.

We have been enjoying a most delightful season for a few days past, in the form of a "Missionary Convention," when all the missionaries in Japan have been present. The first session was held on Friday, and the adjournment took place on the following Wednesday. Questions of the greatest interest and importance were discussed; such as "The translation of the Scriptures," "Union in the Organization of Native Churches," "Education of a Native Ministry," and "Publication of Japanese Tracts and Books," and though strong differences of opinion existed and were expressed, yet all the deliberations were characterized by the utmost harmony and good-feeling. It has been a great treat to meet so many of our fellow laborers, to hear the whole work thoroughly discussed, and plans formed with a view to more efficient labor. One of the most delightful features of the whole, was the communion service held on Sabbath afternoon, in partaking of which the native Christians united with the missionaries, making it a most impressive occasion. No one who has not enjoyed the privilege, can know what deep emotions of joy and gratitude were experienced in sitting down at the table of our Lord in the midst of this heathen people, with some twenty-five of their number participating with us in this ordinance. Oh! may these few prove but the earnest of a glorious harvest of souls soon to be gathered from among this people.

GREECE—Athens.

Extracts of Letters from Miss Kyle.

For many reasons connected with a mission just commencing, we have been unable before to publish details in the interesting letters received from our beloved missionary in this field. Miss Kyle's object in going to Greece was to establish a thorough school for the higher class of Greek girls. She has also kept up through the year a Cretan school, which has given great promise, beside other services of a more social character. She thus speaks of the—

SCHOOL IN HER OWN HOME.

I have gathered my little class of twenty-nine; as pleasant Greek children as you could ask to see. They are bright, eager, intelligent, and, as our teaching is a work of love, little difficulties easily smooth themselves out. The children are very much interested in the daily Bible lesson, as well as in sacred history, which they have as a text book. I believe that as a rule the parents desire the religious training of their children, while they do not wish to have their church doctrines assailed. Happily that is not our work with these little children. The entrance of God's word giveth light, and if I am permitted to teach the Scriptures fully, faithfully, without reservation and without human additions, I trust the Spirit will apply it to their hearts, so that they will learn to know Christ as the all-sufficient Saviour of the soul. I find that many thoughtful people see the danger which now threatens Greece, in common with other nominally Christian lands—that infidelity will sweep away all faith among the educated classes. God grant that their eyes may be farther opened to see the remedy in a pure and living faith in the gospel delivered to the fathers. I am greatly and increasingly interested in this people. They have really accomplished much since they threw off the Turkish yoke, and they have an intense desire for intellectual improvement, which promises much for the future. I shall be very glad when I have conquered the difficulties of their beautiful language, so as to have free intercourse with them in the higher realms of thought.

SABBATH SCHOOL.

In my afternoon Sunday School, I have begun to give out subjects for which they shall find proofs from Scripture. These passages they write down, and learn two or three of the best. We sing, read a chapter in concert, a teacher reading every alternate verse. Then each scholar and teacher recite a verse beginning with a certain letter. Prayer, reading of the proofs, with a brief summing up of the subject, then the classes have their lessons as at home. We are studying the gospel of Mat. thew. I continue the Sunday School in connection with the

Cretan school at 9 A. M.. My efficient teacher has a very interesting class of girls there. She has great facility in imparting instruction, and the girls are very much attached to her. Mr. C., agent of the British and Foreign Bible Society, is also a devoted helper in the Sunday School. Twenty-two only were present last Sunday; for, although the Sunday School is large, it is now somewhat thinned by the sickness which prevails.

WARM SYMPATHY.

One day I held a prayer-meeting as usual, and only two women were present. I was tired physically, and my good assistant, who aids me in all I wish to say, was unable to come. and I felt discouraged. We are reading the New Testament in course, and the chapter for the day contained the account of Christ's sleeping while his disciples were in anxiety. I remarked that in trouble we were sometimes tempted to ask the same question, "Carest thou not?" I presume there was something in my voice which betrayed my feelings, for one poor woman turned to the other and asked in a whisper, "Is she not happy?" I caught the word and answered it; when, with rare quickness of thought, she said "I am only one—one poor soul; but I can reach ten, who are the better for the good you do me."

My servant has learned to pray for me, and she is a dear missionary without knowing it. One Saturday I bought some fruit at the door, and not having quite the change, the servant said to the men, "Call when you pass again." "Yes; to-morrow," they replied. "No; not to-morrow," she said, "the lady never buys anything on Sunday." "But that makes no difference to us," he added. "True," she answered, "but we have the same Bible, that requires us to keep the Sabbath holy. The difference is, they mind it and we do not. But we ought to do so, and I intend to try." "You are right," said the men. Thus, she loses no chance to bear her testimony, and always with such a sweet manner that it cannot give offence.

It was a great comfort to me at the mother's meeting, Wednesday, to hear one Greek mother pray earnestly for my little school. My English Bible-class was more than usually interest-

ing last Sunday. There were seven present. It sounds small, but I hope some good may be done. We are studying the life of Christ. Two Greek girls who speak English have promised to come next Sabbath. One of them is to come to-morrow to read the Bible with me a little while, at her own request. I long for the time when I can talk to these people freely in their own tongue. I wish so much to get to their hearts.

Reports from Schools and Bible-Readers.

INDIA—Calcutta.

Miss Hatchell writes: I have a school started by a Hindoo woman named Shama Shundirie. She is an old pupil of mine, and her husband's health failing, she thought of trying to support and educate her family by teaching. She began with twelve children, but now there are forty pupils, women and children. The married women sometimes bring their babies when they are too young to be left at home, and sometimes the little room is so crowded there is not space to move a step. In one of the classes a little girl and her mother have the same studies, and I often find the child helping her mother over a new lesson. One of our Christian teachers helps to teach the school, and of course hears the Scripture lessons, and Shama Shundirie, in these, is one of the pupils. Until very lately, her own two girls were the very brightest; the younger of these is only six years old, and keeps at the head of her class all the time. Some Bible pictures which came in the last mission-box from America, I hung up in the school-house, and the children are delighted with them, and can tell the story of each. Shama Shundirie has a very intelligent, bright face, and is extremely anxious to im-

prove in English. She says she would like to read every English book that has been printed.

TRANSLATION OF A LETTER FROM A NATIVE TEACHER.

My very dearest friends, I am always praying to God that He may keep you in a perfect state of health. I am now, by God's great mercy, quite well and am doing my work. There are thirty girls in my school, and I think afterwards they might increase. The first class of girls learn "Entertaining Lessons," third part, and "Peep of Day," and they know a great deal about the Christian religion. The second class learn almost the same; beside this, they learn spelling and arithmetic. In the Zenanas one woman reads the gospel of Luke; another, "Entertaining Lessons" and a poetry book, and one little girl reads the second part of the "Instructor," all in Bengali.

CHINA---Shanghai.

Extract from MRS. LAMBERT'S *Letter.*

[Communicated by the Philadelphia Branch.]

THE matron of our school was very ill during the month of May, so ill that her life was for ten days despaired of. During that time. the children evinced much affection and sympathy for her; and, to my great surprise, I more than once found them in their own rooms, kneeling in prayer for the good mother's recovery. A more touching scene I have seldom witnessed, than these little heathen girls, of their own accord, gathered to ask God for their matron's recovery; and who shall say that their earnest petitions were not heard? for she still lives. She was so ill that no human aid would avail; her son, living some little distance away, came and had her carried home to die, for, according to Chinese custom, you should not breathe your last breath under other roof than your own, either yours by ownership or rented. They took her from here on a Thursday afternoon, apparently very near dead, and for three days after, she

lay in a stupor, from which none supposed she could ever recover; but, strange to say, she did arouse, and for three days was incessantly exhorting all around her to faithfulness in serving the true God. She became eloquent in her entreaties, and no one could listen without being thrilled with a sense of nearness to something more pure and holy than is mortality. She assured me that she had, during the time of her stupor, been almost across a river, when some one came down to the opposite brink and told her to return to her countrymen and exhort them for three years; that they did not want her just then on the other side. She also said, that as she looked beyond, her eyes were dazzled with the brilliancy of that which was there. Such beauty as she could not describe—the impression still remains with her, and she looks forward to dying as a happy exchange of worlds—no fear—no gloom fills her mind, but in child-like faith she clings to the precious Gospel promises taught her by those who have been permitted to act as means in the hands of God to bring her soul from the lowest depths of heathen darkness, to the marvellous light of Christian truth. Several have, through her influence, come forward and expressed themselves desirous of becoming Christians, and others are frequently being told the precious Bible truths by her, in a most earnest and faithful style.

SMYRNA.

The teachers of this school went to their native city, Tocat, for a short vacation. A train of peculiar and unforeseen circumstances, especially the outbreak of cholera through that land, prevented their return to Smyrna at the expected time, so that they were forced to spend the winter in Tocat. That they were fully occupied in that city, the following brief extract will show:

"The people of Tocat received them with open arms, and influential citizens besought them to remain and instruct their wives and daughters. Their lodging was crowded with visitors all day, so that they often had no time to 'eat bread.' They re-established a prayer-meeting for the women, holding it in

different houses, wherever invited, and as many as forty persons were in attendance. A warm welcome awaited the teachers on their return to Smyrna. The little orphans came at once to greet them and resume their old places in the family. They had been left in good hands, yet had longed to see their "best friends" again. Some came clapping their hands exultingly, others crying for joy and exclaiming, "They told us you were dead, and that we should never see you more." Teachers and pupils are most grateful for the additional comforts sent to the school. The new seats and desks particularly delighted them. One little girl exclaimed "Oh! our school-room has turned into a palace," to which a dozen voices eagerly responded. The excellent stove and clothing were fully appreciated.

The teachers write "Not long after we reached Tocat, our hearts were greatly moved by the case of three orphan girls of excellent family, without any one near of kin to befriend them; they are remarkably docile, thoughtful, and mature, and we strongly hope may prove, ere long, valuable assistants.

Our house has been so thronged since our return we have had little time to write. Parents and scholars have greeted us with the warmest welcome. Nay, it is even ludicrous to hear their characteristic expressions of esteem and affection. One mother says 'My child declares that you are her very soul,' and another says 'I love them as my eyes.' Many have assured us that the long detention from our work, will result in good, even in extending our influence, for every parent seems now to feel the more keenly the value of the school, in consequence of its temporary suspension."

HOME DEPARTMENT.

THE quarterly meeting was held November 4th. The opening exercises were conducted by the Rev. Dr. Rogers. Interesting extracts were read from letters recently received from our missionaries, giving details of the progress of the work in their various fields of labor.

An address was given by Dr. William Scudder, who had recently returned from India, where he had been laboring over twenty-five years. Dr. Scudder said that, in Southern India, his field of labor, the ladies were not kept quite so secluded as in Northern India. He had great sympathy for the ladies of this Society; having had the pleasure of welcoming to his own house several of our missionaries, as well as visiting our Homes in India. He felt that this Society had undertaken a very important work, which had been one of the greatest problems for many years, how to reach the females of India. Society in India was now in a revolutionary state; the minds of the people having been aroused to the subject of education. Literary institutions for the education of young men had been established, and thus those young men were beginning to feel the need of companionship in their wives, and now was the time for the Christian Church to take hold of this work and direct it into the right channel. Dr. Scudder regarded the medical department of the mission as peculiarly adapted to the wants of India, as ladies could so much more readily gain access to the Zenanas than a gentleman. He spoke of the work as one of faith, in which we ought not to expect to see much fruit; for, in this land, we could scarcely realize the power and influence of caste. He did not doubt there were many true disciples of Jesus in these Zenanas, who were deterred by the opposition of their friends from making an outward profession. Dr. S. called the attention of this Society to Bombay, as a field for mission work. He thought it

one of the finest cities in the world, and soon to be the centre of all the trade and commerce of the world, and the terminus of all the lines of railroad in India; but, as yet, little mission-work had been undertaken.

The Rev. Mr. Riley, from Mexico, gave a very rapid and graphic account of his labors in Mexico, and the difficulties he had to contend with from the persistent opposition of the Roman Catholics. By the scattering of Bibles and Christian publications, the minds of the people were becoming enlightened. At first, their little gatherings had been held in a house, but their numbers had so increased as to enable them to establish a church, which they had named the "Native Church of Jesus." Young men were now studying for the ministry; the Bible was being circulated, and the little mustard-seed had become a great tree. Mr. Riley closed with an appeal for aid for Mexico; being our nearest Southern neighbor, he thought they were entitled to our sympathy and support, and the field was now open for Bible-readers and teachers.

Rev. Dr. Lathrop, of San Francisco, pronounced the benediction.

CHINESE BELIEF OF ETERNITY.

The women believe that immediately after death they go to the place of Punishment, the King of which is called Yen-Lo-Wong. In every district there is a Temple of Hades. The punishments that are inflicted are there represented, both by pictures and images, and are sufficiently dreadful to awe the beholder. The Temple of Hades is on a beautiful peninsula, three miles distant. Thither, after death, all are supposed to go; and the women believe that in the night any one may hear the shrieks of the tortured souls. When they have passed through all the stages of punishment, they then are permitted to drink "the waters of oblivion," and, in a state of unconsciousness, pass into other bodies prepared for them. It may be the bodies of animals or of women again. Many of those who came to the religious services had prayed that after death they might be born in the foreign country, as English or American women. Chinese mothers do

not grieve when their little ones die in infancy. They never take any care for their burial, and cannot tell where the grave is. A coolie receives forty cash (two-pence halfpenny); he takes the little dead body away, and the mother never asks what he did with it. Who can tell how precious to the Christian mother is the little mound that covers the dear redeemed dust of her little one? Children who die before seven years of age are said to be inhabited by souls that have escaped before their term of punishment expired; and when the little child dies, it is only the officers of justice belonging to Yen-Lo-Wong who take it back to finish its punishment. This child is counted only as a vagrant soul.—*Missing Link.*

A TRAVELLER'S IMPRESSIONS.

We give a short extract from a letter received from a lady in Auburn, New York, giving the testimony of the Hon. Wm. H. Seward to the work of our Society in India:

"I hope the members of the Woman's Union Missionary Society will feel well repaid for all their past efforts by the testimony of Hon. William H. Seward to the results of their labors in the East. One day last April, Mr. Seward came to see me before my leaving home. He said, 'before you go away, I want to give you a lecture on Missions.' And then, in a very dignified and earnest way, said: 'India cannot be Christianized as long as the law of Caste is in force; but the great means to be used for overturning the ancient heathenish customs of India, is the education of the women. I conversed with Lord Mayo on this subject when I was in India. It was but a short time before his assassination. He told me the women of India must be educated. That it was a very good thing to do for them as some English Missionaries were doing; taking them from the Zenanas in carriages and bringing them to the school where they were instructed, and then taken home in the same way. This, though very good as far as it goes, did not meet the demand; that, what was needed in India, was the work which this Association

has entered upon; only that it should go a step farther, and send out governesses—Christian ladies, who could go into families of the nobility and receive salaries as they do in this country.'"

PROOFS OF LOVE.

Among the letters received at the close of the year, several incidents mentioned gave us great encouragement.

One gentleman, who sent $47.50 from the "Young Ladies' Christian Association of Temple Grove Seminary," wrote, "These contributions are made weekly from spending money."

A lady from New Brunswick, who sent $112.00, adds, "My 'Forget-Me-Not' Mission Band raised all their money by their own efforts, by collecting two cents a week from their friends."

A friend from Le Roy writes, "A friend had pledged himself to give five dollars a year towards Miss Worth's Mission, while she was absent; but last winter pecuniary reverses came heavily upon him. Feeling that he should not fail to pay this amount, he laid his case before Him who heareth prayer, and left it with Him to provide the means. He accidentally took up an old diary, and on opening it, found two five dollar bills safely stored within its folds, and immediately gave his annual subscription.

FINANCIAL NOTICE.

We would say to the friends who have sent money or other contributions before the close of 1872, hoping to see its acknowledgement in this issue of the "Missionary Link," that our Treasurer prepares this printed account December 1st. All such contributions to be included in the Treasurer's Report, will be published in a separate page of the Annual Report.

Mission-Band Department.

THE BOY AND HIS FLOWER.

In Ceylon there are many strange-looking temples for a god called Buddha. His religion is a strange and sad one, which has been in the world two thousand four hundred and seventy years, and is followed by four hundred millions of people. His story is this: His father, who was a king, had a very grand court, and gave him every pleasure and luxury in order to keep him at home. But, in spite of all this, the Prince was unhappy, as he thought of sickness and death, and a dark, unknown life hereafter. At last, although his father placed guards at all the gates of the palace, when he was thirty years old, the prince escaped, and began to live as a beggar. He cut off all his hair, and for six years tried, by starving himself, and living a rough life, to find peace.

But at the end of those years he was no nearer to peace than before. Then he determined to find the secret of the sorrows and troubles of mankind, and their cure, by thinking. So he sat under a tree and thought for weeks and months. After thinking backwards to the cause of all the unhappiness in the world, he settled that it was ignorance, and that he at last had found the true wisdom. The tree under which he sat and thought was called the Tree of Intelligence; and Benares was the place of his first preaching. He continued, it is said, to teach for forty years; and the name of Buddha was given to him, which means "He to whom truth is known."

Those who follow his religion are called Buddhists, their chief worship is that of adoring the statues and relics or remains of Buddha, and at his temples flowers and fruit and incense are continually offered. The chief relics are his teeth, of which, indeed, there must have been a great many to supply all the temples

which are said to contain them. The temple containing one of these teeth, at Ceylon, brings worshipers from all parts. This wonderful tooth is really a piece of ivory about as large as a man's little finger, covered with six gold or silver bells, over which are hung strings of precious stones worth sixty thousand pounds. A royal worshiper once offered at that shrine six million four hundred and eighty thousand flowers! Think how long it must have taken to count them! The Buddhists know nothing of prayer, and only offer to Buddha a flower night and morning. The worshiper enters, and, looking into the idol's face, lays down the flower on the shelf, and then retires. This is all their worship.

A little Buddhist boy once went into one of these temples to offer his evening flower. When he had done so, he looked into the idol's face, expecting to see a smile of approval; but the great eyes stared on without any expression or pleasure in them. He only thought that so great a god would not condescend to notice a child's offering. Soon after a man came in, laid down *his* flower, turned his back and walked out again. The boy looked again at the idol's face, and thought he should see an angry frown at this disrespect; but the eyes stared on as before. He then began to think for the first time, that the image had no life in it at all, that it was merely a painted piece of clay, and could not really have any power to help those who came to his temple, and he was led to ask whether it was a true religion which taught men to believe in its power.

Long after, a young man, once a Buddhist, but who had happily been taken into a Mission School, and there taught the religion of Jesus Christ, was ordained as a native minister. It was the boy who had brought his flower to the temple on that evening long ago.

Twenty years after, an English clergyman was bending over the death-bed of the native brother, who had long and faithfully labored for his Master in beautiful Ceylon. The next day he was buried in the churchyard adjoining the beautiful church, in which he had so long and so faithfully ministered the word of life.

So the little boy grew to be a minister, and so the minister

passed away to join the glorious company of heaven, and to the presence of Jesus, whom he loved, and whose religion he found to be real and true.—*Juvenile Instructor.*

WHAT A LITTLE CHINESE GIRL DOES.

Kynoyiu rises with the other girls at an early hour, in order to have time to complete her toilet and finish her breakfast, if possible, before morning prayers, at 7:30. The little ones at home would be amused to see our children at their meals. Each one is provided with a cup of rice, and a pair of chopsticks. In the middle of the table, at convenient distances, are placed bowls of either vegetable or fish, to eat with the rice. Anyone who wishes to partake of any of the contents of the dish, puts her own chopsticks in and takes a mouthful; or, sometimes they may have small plates on which to place any of this vegetable or meat; though the Chinese, as a rule, do not eat much meat. There is another custom still more amusing, and still less pleasant to our Western ideas. If we accept an invitation to sit at a meal with any Chinese friends, we should be compelled to receive the politeness which they offer us, by picking out some dainty bit, and giving it to us on their own chopsticks; and if they are particularly polite, they may, perhaps, attempt to feed us with this special portion, by putting it right into our mouths. Well, after morning prayers, there is half an hour or so for play, before half-past eight, when they are expected to take their seats in the school-room, and attend to their lessons. Kynoyiu repeats, every day, three or four verses of one of the gospels, as she is learning the four gospels consecutively. Besides this, she is taught to read some of the Chinese characters, as well as to write, and work sums on her slate, and in her mind too. Twelve o'clock is the hour for dinner. In the afternoon, the little class are expected to do needle-work; but just now, while the weather is so oppressive, we are not very particular about keeping them in their places. Kynoyiu has a good deal of time for play, but when she grows a little older, she will have to help to make her own clothes and shoes, etc. Will not her supporters pray

for Kynoyiu, that she may not only learn the Word of God to repeat it, but may know the truth in her heart?

MRS. BARCHET.

FIRST FRUITS OF OUR CALCUTTA ORPHANAGE.

THE kind friends who have aided in making our Orphan-school in Calcutta a success, will be gratified to hear from our missionaries the first results of their training.

Miss Ward writes, "Eliza Clibborn and Lizzie Smith are the two oldest girls in our Orphanage, and I may almost say the two leaders. Two more different children you would seldom find. Lizzie is a quiet, thoughtful girl, and generally carries a book around with her, almost always taking all the prizes of the first class. Eliza, with a face full of laughter, meets us with some witty speech. She has a good mind and a strong body, and, although a little lazy, is so entertaining, that she is a favorite with most of the children."

Miss Lathrop adds, "This week I have taken Eliza Clibborn and Lizzie Smith from the Orphanage to help me teach in the Zenanas. I wish those who are especially interested in them at home could have seen how well they explained everything. Eliza, from whom I did not expect so much, read to a woman, who is a beginner, the chapter in "Peep of Day," where it speaks of Adam and Eve being driven from the Garden, the Curse, and the promised Saviour. I intended to talk with the woman over it, as we read, but Eliza anticipated me, stopping at each paragraph, and explaining. When she came to read of our belonging to Adam's family, and our need of a Saviour, she talked beautifully to her. I was touched by it, and thought the girl must know, by her own experience, the love of Christ.

NEW LIFE MEMBERS.

Mrs. Crawford Allen, Providence, R. I.
" Moses Ives " "
" John Carter Brown " "
" L. F. Stelle, by "Judson Band," Piscataway, N. J.
" U. Thomas Smith, by " " "
Miss Anna F. R. Smith, by Miss. Band, "Cheerful Workers," Piscataway, N. J.
" Elizabeth T. Wall, by " " " "
" Mercy Drake, by " " " "

Miss Mary A. Letson, by Miss. Band, "Cheerful Workers," Piscataway, N. J.
" Angelica McCoun Fellowes, by Mr. R. S. Fellowes, New Haven, Conn.
" Henrietta Delome Fellowes, by Mrs. James Fellowes, New Haven, Conn.
" Laura Boorman, New York.
Mrs. Rachel Lambden, by "Irvington Band," Irvington, N. Y.
" Rollin A. Sawyer, by " " "
Miss Nannie P. Ellicott, by Miss. Band "Little Women," Baltimore, Md.
Mrs. Ezra Nye, by Mrs. Joseph H. Patten, Brooklyn.
Miss Helen Janeway, by "Forget Me Not" Miss. Band, New Brunswick, N. J.
" Zadie Jewett, " " " " "
" Dr. S. B. Jones, by Fairton Union Miss. Band, Bridgeton, N. J.
" J. M. Gustin, by Mrs. S. Cutter, New York.
" Hattie Hoffman, by Le Roy Branch, Le Roy, N. Y.
Mrs. Mary Tyrol, by Mrs. Ruel Baker, Boston, Mass.
Rev. and Mrs. Charles H. Taylor, by "North Star" Band, Le Roy, N. Y.
Mrs. Wm. H. Sheldon, by "North Star" Band, Le Roy, N. Y.
" Wm. Calvert, " " " " "
Miss Anna Palmer, " " " " "
Mr. Smith Kellogg, " " " " "
Mrs. J. R. Nichols, Haverhill, Mass., by Haverhill Zenana Miss. Soc.
" Isaac Smith, " " " "
Miss Frank Plummer, " " " " "
" Frank Raymond " " " " "
" Helen B. Matlark, by Miss. Band of St. Andrew's Ch. Pittsburg, Pa.
Mrs. Jane Gorman, " " " " "
" George Thurston, " " " " "
" Letitia Gazzam, " " " " "
Mr. Neal Weston, Baltimore, Md.
Mrs. Neal Weston, "
" J. King, Jr. Miss. Band, Ministering Children Baltimore, Md.
" S. M. D. Richardson, " " " "
" Sophie Jackson, " " " "
Miss Annie Armstrong, by Miss. Band, "The Little Workers," Baltimore, Md.
" Mattie Gould, " " " "
" Susie Lealan, " " " " "
" Mary Olds, by Lizzie Morris, Mem. Columbus, Ohio,
Mrs. George L. Smead, " " "

LIFE MEMBERS BY KENTUCKY BRANCH.

Mrs. S. S. Gilson, by "McKee" and "Hortense Mem." Miss. Bands.

LIFE MEMBERS BY CHICAGO BRANCH.

Mrs. S. V. Williams, Geneva, Wis. by Mrs. C. P. Buckingham,
" Frank P. Woodbury, by Mrs. R. Emerson, Rockford, Ill,
" William A. Talcott, " " "

NEW MISSION-BANDS.

"Florence Mission Band," Great Barrington, Mass.
"The Little Workers," Baltimore. Md.
Lawrenceville "Torch Bearers," Pittsburg, Pa.
"Hannah Hoyt Memorial," New Brunswick, N. J.
Mary Wilson, No. 1, Ovid, N. Y.

MISSION BOXES.

We gratefully acknowledge the receipt of the following donations for mission boxes:

Two sets crocheted toilet-mats and materials for the same for "Homes" in Calcutta, and Japan, from Miss Phœbe L. Smith, Walton, Del. Co., N. Y.; also, one quilt for Japan Home, from Mrs. Evie P. Hull's S. S. Class, Durham, Greene Co., N. Y.; also, one box of basted patchwork from Mission Band "Prairie Gleaners," Galesburg, Ill., for use of children in Orphanage, Calcutta; also, a box from Pittsburgh Aux., contributed by Miss M. Morehead, Miss Sylvania Coffin, and Miss Dean, Minersville S. S., composed of fancy work, worsteds, canvas, illuminated texts and picture-cards—total value, $32.40.

Also a large supply of beautiful paper dolls from Miss Julia Wells, New York. Also a box filled with fancy and useful articles, valued at $45.13, for Miss Le Ferre, Bassein, from her friends, Oxford, Pa.

RECEIPTS *of the Woman's Union Missionary Society, from October 1st to December 1st,* 1872.

Branch Societies & Mission Bands.

MAINE.

Hallowell, "Ladies' Band," per Miss L. M. Emmons.....$19 50

MASSACHUSETTS.

Boston, "Boston Branch," Mrs. Henry Johnson, Treas. (See items below.).....713 81

RHODE ISLAND.

Providence, "Providence Branch," Miss M. S. Stockbridge, Treas., of which, for support of Bible-reader in India, 75, the remainder for Zenana work. (See items below.)..... ..416 30

CONNECTICUT.

North Canaan. Mission Band "Flowing Stream," per Mrs. J. R. Fuller..... 20 00

NEW YORK.

Albany, "Albany Branch," Mrs. Fred. Townsend, Treas. (See items below.)..... ..... 337 70

Brooklyn, "Zenana Mission Band," of St. Peter's ch, for support of Miss Brittan, viz.: Mrs. Dr. J. A. Paddock, 11, Mrs. J. Parker, 4, Mrs. H. Hagner, 8, Mrs. Ambler, 1.50, Mrs. Pettit, 1, Mrs. G. Stagg, 2, Mrs. H. Aubrey Clark, 5, Friends in Newport, by Mrs. H. Aubrey Clark, 35, Miss Betts, 1, Miss Waterbury, 8, Mrs. Medcalf, 4, Mrs. A. Ivens, 10, Mrs. E. V. Goodwin, 10, Mrs. Dawes, 13, Miss Carr. 1, Mrs. H. G. Nichols, 30, Mr. H. G. Nichols, 5, Mr. J. W. Nichols, 5, Miss Winchell, 1, Mrs. J. T. Walker, 4, Mrs. A. Burroughs, 1, Miss Wheatley, 2, Miss Ball, 1, Miss Berard, 5, Mrs. Clem, 4, Mrs. Dr. Hallett, 5, Mr. E. Pettit, 1, Mrs. J. S. Connell, 5, Miss M. E. Winslow, 5, Mrs. Throop, 3, Mrs. D. Cameron, 3, Mrs. Brewer, 50c., Mrs. James. 1, Mrs. A. D. Goddard, 1, Mrs. Fred. Clark, 4. Mrs. Waterbury, 2, Mrs. G. R. Wicks, 4, Cash, 50c..... 207 50

"Bethany S. S." of Dr. Eddy's ch, Geo. B. Walbridge, Esq., Treas., semi-annual payment for Bible-reader in Calcutta..... 40 00

"Plymouth Band." Mrs. J. W. Hutchinson, Treas., for School in Smyrna..... .. 33 00

Ladies' Miss. Soc. of Ross st. Pres. ch., per Mrs. Wilson, toward support of child in India, "in memoriam" of Angie Bell Pomeroy... 26 00

"H. G. Brittan Band," per Mrs. G. C. White, Mrs. Joseph H. Patten to cons. MRS. EZRA NYE, Newark, N. J., L. M.... ..... 50 60

Canandaigua, "Alice Band," per Miss Kittie M. Antis, for support of "Allie Antis" in Smyrna..... 95 00

Great Neck. L. I., "Lillie Band," Mrs. William Post, Treas..... 20 00

Huntington, L. I., Mrs. A. E. Smallwood, for Japan Home 5 00

Irvington, "Irvington Band," per Mrs. John T. Terry, for support of "Sarah Coffin" and "Annie Brown," in Calcutta, and to cons. MRS. RACHEL LAMBDEN and MRS. ROLLIN A. SAWYER, L. M's.....222 55

New York, "Helping Hands" Miss. Band, per Mrs. M. K. Jesup, for Zenana work..... 20 00

Bible Class of 34th st. Ref. ch, for girls in Mexico, in gold..... 30 00

Mission Band, "Star of the West." 50 00

"Band of Hope" of 16th Baptist ch, per Mrs. W. S. Mikels..... 74 00

Saratoga Springs, Young Ladies' Christian Association of Temple Grove Seminary, per C. F. Dowd A.M..... 47 50

Sherburne, "Willing Hands," per Miss C. E. Pratt, for support of "Faith" in Calcutta... ..... 25 00

Sing Sing, "Ossining Band," per Miss S. M. Van Vleck, for Miss Taylor's school, Beirut, Syria.....50 00

Syracuse, Ladies in Syracuse, per Mrs. Irving G. Vann, collector...207 74

West Troy, S. School of South Ref. ch, per M. C. C. Schuyler, for support of "Brotto" in Calcutta.... 75 00

Utica, "Fowler Mission Band," per Miss Lizzie Potter, of which for child in Marsovan, 35, gold, the remainder for Miss Brittan's work.....186 00

NEW JERSEY. $1,801 99

Cranford, S. S. of 1st Pres. ch, per Mrs. Alexander Stewart, for support of child in India..... 50 00

Hackensack, S. S. of 2nd Ref. ch, per Mrs. W. Williams, for child in India 70 00

Montclair, Aux. Soc. of Pres. ch, Mrs. William H. Harris, Sec., for support of girl's school at Shweifat, in care of Rev. Wm. Bird..... 50 00

Newark, Newark Auxiliary, Mrs. E. D. G. Smith, Treas. Collected in Trinity ch, by Miss L. C. Gifford, 61, (see list of donors in Annual Report.) Mrs. Samuel Baldwin for remainder of Life Membership, 20.... ..... 81 00

New Brunswick, New Brunswick Aux. per Miss M. A. Campbell. (See items in Annual Report.)...355 00

Piscataway, Piscataway Aux., Miss Mary A. Letson, Treas.: "Judson Band," to cons. MRS. L. F. STELLE and MRS. U. THOMAS SMITH, L. M's, 92.50, "Cheerful Workers," to cons. MISS ANNA F. R. SMITH, MISS ELIZABETH T. WALL, MISS MERCY DRAKE and MISS MARY A. LETSON, L. M's, 212. Total, 304.50, of which for Japan Home, 100, and for Baptist Mission in Burmah, 204.50.....304 50
Princeton, Princeton Aux, Miss Ellen L. A. Brown, Treas., for support of Miss Ghose..... .....200 00

$1,110 50

PENNSYLVANIA.

Philadelphia, Phila. Branch, Miss A. M. Kennard, Treas., for salaries and incidental expenses of Miss Hook and Miss Lathrop. Calcutta, 390.95. For "Japan Home," 614. Total from Phila. Branch.....1,004 95
Pittsburgh, Pittsburgh Aux. Mrs. M. K. Moorhead, Treas.....353 27

$1,358 22

OHIO.

Columbus, Mt. Pleasant Aux. of Columbus Branch, Miss Kate Gardiner, Treas..... 45 00

KENTUCKY.

Louisville, Kentucky Branch, per Mrs. J. A. Miller, acknowledged in Nov. Link 102 50
"McKee Band," in addition, per Mrs. Needham 20 00
Mrs. S. S. Gilson, Bowling Green, Ky., for Mrs. Pierson, Japan.... 2 50
Mrs. Needham, for Mrs. Pierson... 5 00
Mrs. G. F. Cochrane " 1 00

$131 00

ILLINOIS.

Byron, Byron Aux., Miss Mary P. Blount, Sec'y., for Japan Home.. 3 00
Chicago, Chicago Branch, Mrs. P. A. Avery, Sec. and Treas. (See items below.)..... .....290 50

$293 50

CALIFORNIA.

Columbia, "Sunset Band," per Mrs. A. M. Dealey, viz.: Miss Annie Martin, 2.50, Grace Dealey and Mrs. Dealey, 4, Mrs. Tobey, 1.25, Mrs. Ward, Mrs. King and Mrs. Dunn, each 1.00, Annie, Lily and May Mansfield, 1.00, Jessie and Lizzie Stewart, 1, Annie, Sarah and Cassie Hartley, 1, Carrie Knapp, Johana Sevening, Laura Bell Trask, Nelly White, and Lydia Barry, each 1.00, Etta Sullivan, 75c., Jeanette Parsons, 50c..... 20 00

Total from Branch Societies and Mission Bands.....$5,929 82

Other Contributions.

MASSACHUSETTS.

Boston, Mrs. Horatio Chickering for Bible-reader..... 20 00
Dorchester, Mrs. Walter Baker, for Japan Home, viz.: Mrs. Alexander Beal, 5, Mrs. Melton, Jamaica Plain, 10, Mrs. Vinson, 5, Miss Vinson, 5, Mrs. Walter Baker, 5, Miss C. A. Vinson, 3, Mrs. John Davis, 2..... 35 00
Northampton, Miss M. C. Dickson, collector, of which 20 for Japan Home..... .... 37 50
Salem, Mrs. Wm. B, Parker, for Japan Home..... ..... 62 00

CONNECTICUT. $154 50

Bridgeport, The Olivet Union Ch., Henry P. Libby, Esq., Treas..... 5 61
New Haven, Mr. R. S. Fellowes, for Life Membership of MISS ANGELICA MCCOUN FELLOWES, per Mrs. James Williamson..... 50 00
Mrs. Jas. Fellowes, for Life Membership of MISS HENRIETTA DELOME FELLOWES, per Mrs. Williamson..... 50 00

NEW YORK. $105 61

Attica, Mrs. Belden, for Japan Home. 10 00
Dobb's Ferry, Mrs. Mathews, for Kardoo..... 3 00
Gouverneur, Friends, per Miss Maria E. Sterling, for Japan Home..... 10 00
Guilderland, Pres. S. S., per Miss E. D. Nott, for Home in Peking.... 6 00
Harlem, "S. W."..... 2 00
New York, Mrs. G. N. Titus, for Japan Home..... 5 00
Miss Anne A. Morss, per Mrs. T. C. Doremus, of which 100 for Home in Peking.....150 00
Mrs. D. J. Ely, per Mrs. T. C. Doremus, for Home in Peking... 50 00
Mr. J. W. Van Wagenen, for Japan Home..... 25 00
Miss Sanford..... 5 00
Miss Laura Boorman, for Life Membership..... 50 00
Mrs. B. F. Carver, per Mrs. T. C. Doremus..... 5 00
Mrs. John Tillson, for India and Japan..... 10 00
Mrs. Henry Hicks, per Mrs. Daniel Parish... ..... 50 00
Mrs. Robt. Boorman, 5, Miss Mary Boorman, 5, Mrs. Charles R. Strong, 5, Miss L. Boorman, 10, all for Japan Home..... 25 00

Mrs. M. N. Slocum..... 5 00
Mrs. Wm. H. Wells, Coll'r, viz.: Mrs. A. H. Barney, 5.50, Mrs. C. E. Whitehead, 5.50, Mrs. Wesson, 5, Mrs. J. C. Brown, 5, Mrs. W. H. Wells, 5.50..... 26 50
Mrs. Wm. B. Munn, Sub'r..... 10 00
Mr. and Mrs. Wm. E. Dodge, per Mrs. T. C. Doremus, for Home in Peking.....200 00
Miss S. B. Hills, Sub'r..... 10 00
Mrs. Winthrop S. Gilman, annual subscription, 50, for Home in Peking, 50 .....100 00
Mrs. T. C. Doremus, for Home in Peking, viz.: Mrs. Sheafe, 50, Mrs. Penelope Bullard, 150, Miss Leah Doremus, 150, Mr. T. C. Doremus, 50.....400 00
Mrs. D. W. Chapman, Coll'r, viz.: Mrs. Charles Sherman, 5, Mrs. John Platt, 10, "C. P," 5, Mrs. R. for Japan Home, 15.50..... 35 50
Owego, Mrs. Theodore Frelinghuysen, of which from Mrs. Tuttle for India, 10..... 20 00
Sing Sing, Mrs. C. F. Maurice..... 10 00
Syracuse, Mr. Rice, Atlanta, Ga., for "Clifton Springs Band," per Mrs. Robert Townsend..... 5 00
Wyoming, Mrs. M. J. Dexter, Coll'r. 4 00

$1,232 00

NEW JERSEY.

Trenton, A Friend to Japan, per Miss Mary D. Edwards.....$30 00

PENNSYLVANIA.

Philadelphia, Church of the Saviour S. S., for Miss Brittan's mission, per W. H, Hare, Esq..... $5 77

MARYLAND.

Redland. Mrs. Walter M. Talbott, for Japan Home viz.: Miss H. Dunlop, 1, Miss. S. A. Desellum, 1, Miss Rosanna Graff, 1, Mrs. David Griffith, 1, Mrs. Walter M. Talbott, 1..... $5 00

DISTRICT OF COLUMBIA.

Washington, Mrs. Fitz Hugh Coyle, Subscription for two years, 20, collected from friends, 7..... $27 00

MICHIGAN.

Grand Rapids, Mrs. L. Immen... ... $1 00

INDIANA.

Indianapolis, "H" for Japan Home. $40 00

Subscriptions to Missionary Link.

Mrs. J. T. Terry, Irvington, 6, Mrs. Talbot, 2.60, Miss Jermain, 5, Miss Sutton, 6.50, Mrs. Ford, 3, Mrs. Ely, 6.50, Miss McKissack, 25, Mrs. Claney, 6, Mrs. Locke, 9, Mrs. Myers, 2, Mrs. Hall, 2, Ladies in Newark, 4.50, Mrs. Denny, 2, Smaller subscriptions, 23.85... .....103 95
Sales of Kardoo..... 5 25
Sales of Reports 12 96
Premium on Gold..... 3 82

Total other contributions..... $1,716 86
Total from Branch Societies and Mission Bands..... 5,929 82

Total from Oct. 1 to Dec. 1, 1872..$7,646 68

RECEIPTS *of the* BOSTON BRANCH, *from Sept. to Nov.* 16. 1872.

From the Beach st. Aux., through Mrs. Maria Bishop: Mrs. James B. Dunn, 50, Mrs. James Norman, 5, Mrs. Catharine Grant, 5, Mrs. Felix Murray, 4..... 64 00
Through Mrs. Henry Safford: Miss A. Kelley, 1, Miss E. M. Gilbert, 1, Mrs. A. H. Jenkins, 1, Mrs. Jesse Parker, 1, Mrs. D. Norris, 1, Mrs. Harris, 1, Mrs. C. Thurston, 1, Mrs. D. Monks, 2.50, Mrs. H. Safford, 2, Mrs. R. Lang, 1.... 12 50
From the Brookline Branch, Miss F. E. Appleton, Treas 51 00
From Mrs. Henry Johnson, (half an. sub)..... ..... 10 00
Mrs. H. H. Stone, Link... 50
From Mrs. O. E. Howes (an. sub) ... 15 00
Through Mrs. H. C. Hayward: Mrs. Nicholas Broughton (an. sub. and Link) 1 50
From the Dorchester and Roxbury Aux.. Miss E. C. Shaw, Treas.: Mrs. Walter Baker.....200 00
"Bradford Band," Miss Miriam B. Means, Coll'r: Mrs. M. L. Bradford, 10, Mrs. T. B. Quincy, 5, Mrs. Elbridge Torrey, 10, Mrs. Jas. H. Means, 10..... 35 00
"Shaw Band, sab.sch. connected with Rev. J. H. Means' ch..... 82 41
Interest on the above 6 13
"Means Band," Miss Hattie Folsom, Coll'r: Mrs. Fuller, 2, Mrs. E. P. Tileston, 5, Mrs. Roswell Gleason, 5, Mrs. Vandervoort, 5, Mrs. Miller, 2, Mrs. John Foster, 1, Mrs. John Tolman, 1, Mrs. Nathan Carruth, 5, Miss Nellie Carruth, 2, Mrs. Theron V. Shaw, 10, Miss E. Cornelia Shaw, 10, Mrs. Joseph Dix, 2, Mrs. James Foster, 1, Mrs. Wm. Wales, 2, Mrs. Geo. Hersey, 5, Mrs. A. B. Smith, 2, Mrs. M. P. Wilder, 5, Miss Wilder, 2, Mrs. Albert Morse, 1. Mrs. Henry

Mann, 5, Mrs. Wm. Smith, 5, Miss Townsend, 1, Mrs. Munger, 1, Mrs. H. Houghton, 1, Mrs. Taylor, 5, Miss M. A. Vinson, 5, Miss C. A. Vinson, 5, Mrs. Jas. Tucker, 5, Miss Parsons, 3, Mrs. Vinson, 5, Miss Vinson, 5, Mrs. Davis, 5, Mrs. Jas. C. Sharp, 1, Miss Sharp, 1, Miss Harriet Howe, 5, Miss Hattie E. Folsom, 1..... 127 00

Amount collected in Roxbury by Miss Rhoda Rogers: Mrs. Davenport, 5, Mrs. Munroe, 5, Miss Melcher, 5, Mrs. Potter, 2, Miss Boylston, 10, Miss Mann, 1, Mrs. Tyler, 1, Mrs. Rupp, 10, Miss Rogers, 10, Miss Day, 5 ..... 54 00

From Mrs. Milton 25 00

Mrs. Stephen E. Temple's collection: Mrs. Benj. Smith, 1.50, Mrs. Brockway, 50c., Mrs. Thomas Bond, 1, Mrs. Stephen E. Temple, 1.50, Miss Mercie Snow, 1.50, Miss Sophie Packard, 2, Miss Hattie Giles, 2..... 10 00

Mrs. J. D. Richardson's collection... 7 50

Through Mrs. Edward Crosby: Mrs. E. Crosby, 5, Mr. G. M. Jeffry, 2.. 7 00

Through Miss M. W. Reynolds for the sup. of Miss Seward..... 10 00

Additional collection of Mrs. J. D. Richardson..... 4 00

$722 54

Less expenses..... 8 73

$713 81

MARIA N. JOHNSON, *Treas.*

Receipts *of the* Providence Branch, *since March* 8, 1872.

From St. John's Episcopal ch: Mrs. Crawford Allen, for Life Membership, 50, Mrs. Moses Ives, for same, 50. Mrs. John Carter Brown, for same, 50, Mrs. John Carter Brown's contribution, 31, Mrs. Moses Ives, 10, Mrs. N. Church, 6, Mrs. Bloodgood, 6. Mrs. Charlotte Goddard, 10, Mrs. T. P. Shepard, 10, Mrs. F. W. Goddard, 1. Miss Abby Goddard, 1, Miss Carlisle, 2, Mrs. Lewis J. Chace, 1, Samuel Chace, 1, Mrs. Lydia Chace, 1, Miss Harriet Chace, 1, Miss Fannie Chace, 1.. 232 00

First Baptist ch: Mrs. Geo. J. Chace, 10, Mrs. Marshall Woods, 10, Mrs. and Miss Greene, 10, Mrs. Arnold Whipple, 10, Mrs. S. G. Arnold, 1, Mrs. Alexis Caswell, 1, Miss M. S. Stockbridge, 1, Mrs. Joseph Rogers (Brown st. ch), 5..... 48 00

Dr. Laurie..... 50

From Grace ch (Episcopal), for Bible-reader in Miss Brittan's Mission: Mrs. Peter H. Brown, 1, Mrs. Wm. Arnold, 1, a lady, 1, Mrs. Byron Sprague, 1, Mrs. Robert Lilly, 1, Miss Eliza A. Peckham, 25c., Mrs. J. A. Monroe, 50c., Mrs. Peleg Gardiner, 1, Mrs. A. Manchester, 1, Mrs. John Angell, 1, Mrs. C. Farnum, 1, Miss Farnum, 1, Mrs. Wm. Greene, 1, Miss M. Arnold, 50c., Miss S. Arnold, 50c., Mrs. Wm. Sweeny, 1, Mrs. B. F. Aldrich, 1, Miss Mary Moury, 1, Mrs. Wm. Maney, 1, Mrs. R. E. Hamlin, 1, Mrs. J. C. Fanning, 1, Mrs. Wm. Knight, 1, Mrs. Dr. C. Hoppin, 1, Mrs. Albert Chaffer, 1, Mrs. Wm. Parkhurst, 50c., Mrs. Frederic Ballou, 2, Mrs. Wm. Ballou, 1, Mrs. Northam, 1. Mrs. Robert Northam, 1, Mrs. Abby S. Brown, 1, Mrs. James B. Ames, 1, Mrs. Peleg Lippitt, 1, Mrs. Andrew Kimball, 1, Mrs. Doyle, 1, Mrs. Geo. Phillips, 1, Mrs. Graham, 1, Mrs. Walter Paine, 1, Mrs. Maria Stetson, 1, Miss Nancy Green, 1, Mrs. Wm. H. Greene, 1, Mrs. Jesse Boynton, 1, Miss Martha Brownell, 1, Mrs. Mary A. Talbot, 1, Mrs. J. B. Barnaby, 1, Mrs. Clifton Hall, 1, Mrs. Minerva J. Wheeler, 50c., Miss Nannie Barbour, 50c., Mrs. Daniel Perrin, 2, Miss Dora Burgess, 1.50, Mrs. S. A. Wesson, 1, Mrs. John Mitchell, 1, Miss M. L. Hutchins, 1, Mrs. Geo. O. Bourn, 1, Mrs. Dr. Edward Caswell, 1, Mrs. Elizabeth F. Dudley, 1, Mrs. Geo. H. Brown, 1, Mrs. Jabez Knight, 1, Mrs. Edmund Davis, 1, Mrs. Geo. Harris, 1, Mrs. Geo. Tew, 1, Mrs. Francis Smith, 1, Mrs. Henry Hidden, 1, Mrs. Samuel James, 1, Mrs. D. S. Skinner, 1, Mrs. Annie Alden, 1, Mrs. J. H. Havens, 1, Miss M. L. Weeden, 50c., Mrs. Frederic Burgess, 1, Mrs. Henry Grant, 1, Mrs. A. E. Eddy, 1, Mrs. Dr. Beckwith, 2, Mrs. Edward A. Green, 1, Mrs. G. J. Ladd, 1, Mrs. Lucy Fletcher, 1, Mrs. H. F. P. Chase, 1, Mrs. Thos. A. Randall, 1, Mrs. F. J. Vinton, 5, Miss E. Waterman, 5, Mrs. Chesborough, 1, Miss Andrews, 1, Miss G. Lincoln, 1, Miss G. Chapin, 1, Mrs. A. Chapin, 2, Miss E. Dyer, Jr., 1, Miss Warr, 1, Mrs. Louise Hoppin, 1, Miss D. Taylor, 1, Mrs. Fuller, 1..... 95 25

In the Treasury after deducting expenses 21 80

For Kardoo, received in April..... 18 75

$416 30

MISS M. S. STOCKBRIDGE, *Treas.*

Receipts *of the* Albany Branch *for October and November*, 1872.

The Infant school of the Presbyterian ch in Greenbush—being part payment of a scholarship in American Home, China—by Mrs. Chas. Fenton	12 00
Mrs. Howard Townsend of the First Presby. ch	50 00
Mrs. Joel Rathbone of the Emmanuel Bap. ch, for the sup. of a Bible-reader, and the surplus for Mrs. Pruyn's "Home,"	100 00
Mrs. Frederick Townsend of the Emmanuel Bap. ch, for Mrs. Pruyn's "Home" in Japan	20 00
Mrs A. Van Santvoord, 1st Ref. ch, for "Lilla Band," In Memoriam, for Mrs. Pruyn's "Home" in Japan	20 00
Mrs. Edward Reed, for "Link"	1 00
Mrs. Gillespie, by Mrs. E. L. Mallory.	2 00
1st Ref. ch, S. S., by Mrs. Van Zandt, Supt., for Mrs. Pruyn's "Home"	60 00
Miss Adams, for "Links"	1 00
The "Halley Mission Band," 3d Presb. ch, for child in Miss Douw's school, by Miss Webster, Coll'r	30 00
Mrs. S. O. Vanderpoel, 1st Ref. ch, for the "Angel's Band"	20 00
The Mite-Box of two little girls	1 70
Mrs. Maurice E. Cicle, 1st Ref. ch, for the Mission Band "Cross Bearers"	20 00
	$337 70

SARAH R. TOWNSEND, *Treas.*

Receipts *of the* Philadelphia Branch *from Oct.* 3 *to Dec.* 5, 1871.

Mrs. R. P. Wetherill's Coll.: Mrs. Falconer, 5, Miss C. W. Wetherill, 2, "S. L," a donation. 25, Mrs. Diehl for '71, '72, '73, 3	35 00
"Star of the East Band," 1st Baptist ch. for support of a child in Miss Haswell's school, Maulmein, Burmah	50 00
Miss C. Sheldon, for the sup. of a child in Mrs. Bennett's school, Kemmerdine. Burmah	50 00
Through Miss Dillaye, Miss Bonney's annual subscriptions, 20, Miss Dillaye's annual subscription, 20, Miss Cumming's "Gathered Frag. Band," 1	41 00
Through Mrs. Hughes, from Mrs. T. R. Scott	3 00
West Chester Aux. Methodist ch, 7.50, Baptist ch, Mrs. Dr. Price, 3, Mrs. Dr. Worrell, 1, Dr. Jones, 3, Mrs. Chamberlin, 4, Miss Jones, 1, Mrs. Eldridge, 1, Presby. ch, 17, Mrs. Dr. Dickson, 20, Links, 1.50	55 00
Through Miss M. A. Boardman, Mrs. Sarah R. G. Beck, donation for Japan	300 00
Miss M. A. Longstreth, Coll'r: Mary A. Longstreth's sub. for Rangoon Bible-reader, 50, Susan Longstreth, 10, Elizabeth Morris, 10, Anna Morris, 5, Mrs. Theodore Morris, 10, Mrs. Frederick W. Morris, 10, Mrs. William H. Morris, 5	100 00
Mrs. R. C. Matlack, Coll'r: Mrs. A. T. Patterson, Chester Co., Pa., 10, "Links," 2	12 00
Mrs. J. B. Dales, Coll'r: Mrs. J. B. Dales, 20, Mrs. J. M. McElroy, 5, Miss Mary H. Stewart, 5	30 00
Germantown Auxiliary. Through Miss A. Rich's collection, 25, Christ ch Bible-class, 6, Miss Smith, 1, Mrs. Smith, 1, Mrs. Searles, for H. M. Band, 2, A. B. Atkins Band, 23.15, Henry Martyn Band, 28, Miss Bryant, 66c., Miss Patrick, 3, Bands in Miss Clement's school, 15, Miss S. Buchanan, 1.20, Miss T. Blair, 1	72 00
Through Miss A. M. Kennard, from Haswell Band of Mt. Vernon Sem., for sup. of a child in the Maulmain sch	20 00
Through Miss Dillaye, for Japan Home, C. Hamilton, 10, E. M. Grant, 2	12 00
Donation from Mrs. A. F. Lex	50 00
Collection though Mrs, Stuart: Church of the Ascension, from Mission meetings	4 50
Total,	$789 50

ANNA M. KENNARD, *Treas.*

Receipts *from* Chicago Branch.

Mrs. L. S. Buckingham, of which, 100, for Mrs. Crawford, Tung-Chow, China	200 00
Mrs. John Buckingham, toward Life-Membership	25 00
Mrs. John Winch	5 00
Mrs. O. B. Wilson	2 50
Bev. J. Fitch, (sale of communion wine)	2 25
Mrs. J. Duncan	1 00
Mrs. J. Messer	2 00
Mrs. J. Gillette	1 00
A Friend	2 00
Mrs. J. R. Dunlevey	20 00
Mrs. F. Foote	5 00
Mrs. H. P. Merriman	15 00
Subscriptions for "Link"	6 00
For Kardoos sold	3 75
	$299 50

MRS. P. A. AVERY, *Treas.*

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